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223 of split bamboo which may have either a slide door released by a trigger or a conical entrance of grass, shaped like the entrance of a fish trap. When the bird enters the grass falls together and conceals the opening. Small birds are caught with snares made from the long hairs of a cow's tail or, rarely, human hair. These snares are set, several together, around a nest or on the ground near the village rice mortars, where the birds come to pick up the grain. Birds are also caught with bird lime, which is smeared on slender twigs or splints of bamboo and placed in trees where they congregate. There are several varieties of lime. The commonest is made from the sap [314] of a creeper called *tandrakosy*. This is chewed as it begins to solidify and is then ready for use. Another variety is made from the juice of the *samata* vine. This is kneaded into a cold, boiled sweet potato until the two are thoroughly mixed. The mixture is kneaded and washed in running water until the soluble portion has been removed. It is then ready for use. The best lime of all is made from the sap of the *samata* tree (not the vine mentioned above). The sap is collected in bamboo cups which are attached to the trunk of the tree below cuts, as in collecting rubber. The full cup is then put in an open fire and left until the bamboo has burned away. The viscid mass remaining is thoroughly washed and is then ready for use. This lime is very strong and will not dry for a long time. Twigs which had been smeared with it remained sticky for four months.

FISHING

226 Fishing is somewhat more important than hunting in the native economy, but there are no professional fishermen. Large fish are speared either in daylight or at night, with torches. Two types of spear are employed, a double-pointed, double-barbed iron spear called *fitreka* and an unbarbed wooden spear with four points. This is made by splitting the end of a hardwood pole, inserting wedges to hold the points apart, and lashing the base of the head with split vines (Fig. 2, d). The wooden spears are now almost obsolete but are said to have been used by the aborigines of the Tanala country. Eels are caught with a large iron hook, either single or double (Fig. 2, h, j), attached to the end of a pole from 2 to 4 feet long. The hook has a single barb and usually a socket into which the head of the shaft fits loosely. A long cord is attached to the base of the hook by lashings. Eels sometimes grow as much as 8 feet long and when a large animal is struck the hook detaches itself from the pole and the eel is played with the cord until the fish becomes exhausted.

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415 263 are a few other forms and one rectangular salt mortar, with a handle, was collected (Fig. 6, b).

The native chilies are small, rarely over an inch in length, and bright red. They are extremely hot. The natives pound them up, seeds and all, in mortars similar to those used for salt. They are usually taken fresh from the bushes, which seem to be in bearing most of the year, but are occasionally dried.

Salt and chilies are sprinkled over the food after it has been served, each person seasoning his portion according to his taste.

UTENSILS

415 184 In describing Tanala utensils it is necessary to distinguish between the Zafimaniry gens, with its immediate neighbors, and the other members of the tribe. The Zafimaniry, who are recent immigrants from the plateau, resemble the Betsileo in their extensive use of wooden utensils and drinking horns. These have been diffused to the gentes in contact with them. The other Tanala gentes rarely use wooden utensils and have no drinking horns. In this respect they resemble the tribes of the east coast.

It seems curious that in a heavily forested region the only group to use wooden utensils should be one which has come from an area in which wood is much less abundant, but there are other anomalies as well. None of the Tanala employ bark utensils, although there is plenty of good material available. Gourds, which grow well in the region, are very little used. The Menabe have practically no gourd utensils. The Ikongo use gourds for milk bottles, but this is probably in imitation of the Bara.

415 314 264 All the Tanala, except the Zafimaniry, serve their boiled rice on small square mats or in shallow rectangular baskets (Fig. 6, f). The basket or mat is first covered with a layer of green leaves. Liquids are served in short joints of bamboo or in leaf dishes. These dishes are made from pandanus or other long, broad leaves which are folded to make an oblong receptacle. Usually the ends of the leaf are simply turned up and tied (Fig. 6, h). There are a few well-made dishes of pandanus in which the ends are cut short, folded and sewn together. A narrow splint of bamboo is used to reinforce the end (Fig. 6, g). Spoons are made from strips of leaf, folded and tied (Fig. 6, j). All except the sewn dishes are made from green leaves and renewed at every meal.

415 Large wooden ladles are used by all the Tanala for dishing food from the pot (Fig. 7, d). Some of those used at feasts and sacrifices

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437 bringing in various forest products and exchanging them for the merchant's wares.

FOREST PRODUCTS

438 314 The most important articles of trade are beeswax, rubber and raffia. The preparation of the first has already been described. Rubber was formerly an important export, but its value has declined in recent years, due to exhaustion of the wild supply and the low price it brings in competition with cultivated rubber.

314 824 The Tanala were familiar with the properties of rubber in pre-European times, but made little use of it themselves. The only uses I could discover were as a cement and as a material for small, conical tinder boxes. The latter were made only by some gentes of the Ikongo.

Rubber is called *herotra*. The natives divide it into *herotraza*, obtained from trees, and *hero-bahy*, obtained from vines. *Herotraza* is obtained from two trees, the *hero-potsy* and *hero-mena*, literally "white rubber" and "red rubber." The *hero-potsy* is the best. The same methods are used with both species. In one method, the tree is tapped with a series of diagonal cuts and the latex collected in bamboo cups fastened below. It is then poured into a large vessel and coagulated by adding the juice of various acid fruits, *voasarimasy*, *voatrotrokala*, or *voandongoza*.

The other method consists of felling the tree and cutting the trunk into sections 3 to 5 feet long. A section is placed on two wooden horses 18 inches to 2 feet high and a fire kindled underneath. The section is turned constantly, so that all parts will be roasted evenly, and is removed when the bark begins to catch fire. The bark is then stripped off and left in a damp place for eight or ten days. After this, it is pounced in a mortar and washed to free the rubber from dirt and fiber. It is sold in balls which contain a large proportion of impurities.

The *hero-bahy* is obtained from several different vines: *roahentenso*, *roahembory*, *herobanda* and *heromava*. The *herobanda* yields the most latex, but it is hard to coagulate. The *heromava* gives the best grade of rubber. The vines are cut into pieces 1 foot to 18 inches long. These are set upright in bowls or in cups made from the leaves of the Traveler's Palm. Even the roots are dug up and cut into slices to obtain the latex. The rubber is coagulated by boiling it with the juice of acid fruits.

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One of the most important forest products is raffia. This is not only an article of trade, but figures largely in native industries. The raffia palm usually grows in low, moist ground. It attains a height of from 20 to 30 feet. The natives cut the young fronds from the heart of the leaf head just before they begin to open. Care is taken not to cut too deeply, which would injure the tree. The leaflets are then cut from the midrib.

The raffia fiber is a thin, tough membrane which covers both the inner and outer surface of the leaflet. It must be stripped while the leaflets are still fresh. The membrane is loosened from the leaflet at its base, the operator using his thumb nail. A dozen or more leaflets are then gathered into a bundle and the ends of the membranes seized and stripped off with a single long pull. The raffia strips are then knotted together at the small end and hung over horizontal poles to dry. They are kept in the shade for about a day, then completely dried in the sun. When dry, the raffia is done up in large twists and is then ready for the market (Fig. 14, c). The native use of raffia for cordage and in weaving has already been described.

The natives also gather various wild resins and gums for trade to Europeans, but they make little use of them themselves.

PROPERTY AND INHERITANCE

To the casual visitor it appears as though all the inhabitants of a Tanala village were on much the same economic level. There are no marked differences in the housing, clothing or food of the different families. No one appears rich, but, on the other hand, there are few signs of extreme poverty. The only individuals who seem really poor are a few old women living alone. It is only on closer acquaintance that one begins to realize the extreme importance of property in the social structure.

The material wants of the Tanala are few and easily satisfied, but property looms as large to them as to any group of European peasants and their attitude toward it is much the same. There is no display of wealth and all unnecessary expenditures are frowned upon, but there is a great love of money for its own sake. Any actual cash which comes into their hands is carefully hoarded. In spite of the severe penalties for theft and its relative rarity, the natives do not trust even their own families where money is concerned. A man who has a hoard of silver keeps it buried in some place known only to himself and usually does not divulge the fact even to his sons until he thinks he is about to die.